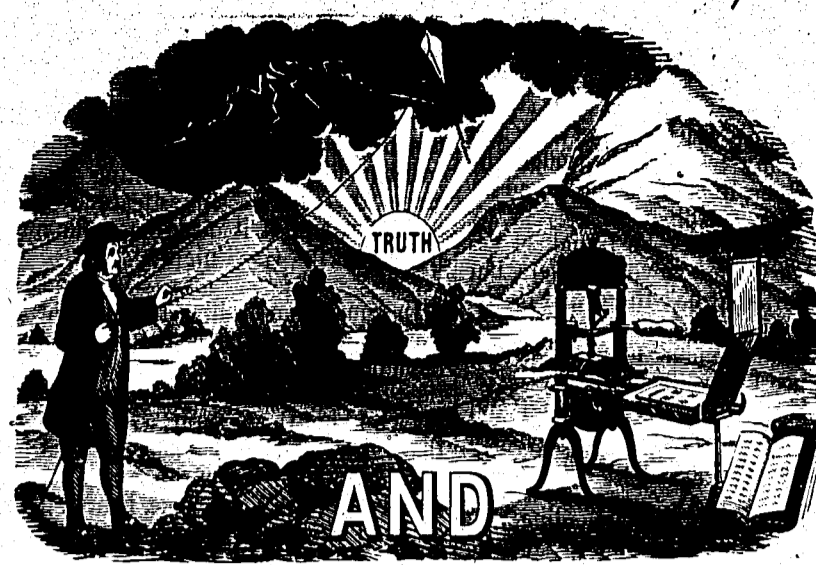


Mind



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SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Public Circle, January 3d, M. S. 34.

ALBERTUS MAGNUS,

(Or, Albert the Great).

My BEST GREETING TO YOU:—During my mortal life I was claimed as one who was deeply versed in the sciences of my day, but my biographers, after my death, thought that I had shown a weakness in regard to one science, which is called Astrology. They have, however, made a mistake as to what I understood astrology to be. As a priest, I had no other way to reach the minds of my people than by disguising what I sought to teach them. I therefore taught that certain planets affected the life of man. If I had taught openly what I thus sought to impart to them, I would have been burned as a heretic; so I used that science in an allegorical and metaphysical sense, to convey important truth to the minds of those whom I wished to reach. And I will here say, that the astrologers, from the tenth to the fifteenth century, were of the utmost importance to humanity, in keeping science alive. Through astrology, I was enabled to teach who the real Jesus was, and to show that the whole story was borrowed from the stars. To those who had my explanatory key, which I furnished to those whom I wished to understand me, the truth was known. By this means I helped to build up a system which was afterwards taken up by the philosophers and scientists of the seventeenth century, and which, you, of the nineteenth century, are reaping the benefits of. Many commentators of the present age say that some of the greatest intellects of the middle ages ruined themselves by advocating astrology; but to them I would say, they do not know what the real motive of their action was. Had they known it, they would have hesitated before they condemned. I know of no misery that can equal that of the life of a man who lives in an age when he can hardly find one mind with which he can hold converse. Therefore I turned to the inner man for support—to the spirits; and long after every eye in the town was closed in sleep, I held communion with those spirits who had passed on before me; and through their teachings I gained such comfort as no mortal tongue can express. It is true that to the man of science there is no aid like that of the immortals. If the scientists of to-day would only place themselves in rapport with those spirit helpers, they would enter a domain from which materialistic science is ever barred. I lived in 1280. My name was Albertus Magnus, Archbishop of Ratisbonne.

[We translate the following account of Albertus Magnus from the Biographie Generale.—Ed.]

"Albert the Great, otherwise Albertus Tentonicus, Frater Albertus De Colonia, Albertus Ratisbonensis, Albertus Grotus, of the family of the Counts of Bollstædt, was born according to some authors in 1193, and according to others, in 1205, at Lauingen in Swabia. It has been said that the surname of The Great was only a translation of *Grot, Groot*; in high German, *Gross* (Grand), a distinctive name of a branch of his family. But this supposition is gratuitous, the Counts of Bollstædt never having borne that name. Besides the extent of the knowledge of Albert, so astonishing for his century, affords reason enough for the epithet which his contemporaries added to his name. To place upon him the greatest renown, and to rank him among the first of philosophers; he only needed to have been born in more favorable times to have developed the greatest genius. He first studied at Pavia where he surpassed all his fellow pupils. The rapidity of his progress has been consecrated by a fable which admits of no explanation. Discouraged, says the legend, by the difficulties that he found in the study of the sciences, he meditated abandoning it, when he was honored with a visit of the Holy Virgin, who dazzled the eyes of his attendant, and who promised that he would one day become one of the greatest lights of the church. Albert of preference applied himself to philosophy and his divine protectress accorded him the faculty of comprehending it. From that day he became another being, and his progress so rapid that his previous progress seemed slow. The ascendancy of one of his masters, the celebrated Dominican, Jordanus, decided him to enter the Order of St. Dominic, in 1221. His reputation having caused him to be trusted, in that Society, with the instruction of youth, they soon sent him to different places to teach philosophy and physics. After having professed at Cologne, at Ratisbonne, at Strasbourg and at Hildesheim, he went to Paris, the schools of which then enjoyed the highest reputation in Europe. Albert there commented upon Aristotle with the greatest success. His lectures attracted such a large number of disciples, that the rooms intended for the course being found too small, he was obliged to lecture in the open air, at a place which, from his name, retained that of *Place de Maître Albert*, and by contraction, *Place Maubert*. As the doctrine of the *Stagerite* philosopher had then been prescribed by a papal bull, several of the biographers of Albert have expressed their astonishment and their doubt respecting his public lectures on the Peripatetic Philosophy at Paris; but besides that reasoning cannot destroy a fact attested by all the

early historians of his life, it is only another example of the uselessness of opinions that are in opposition to general conviction. Albert probably contributed to make the Holy Pontiff reconsider his decision, and he was permitted to publicly explain the books of Aristotle on physics. After three years abode at Paris, he returned to deliver his course of instruction at Cologne. The reputation of Albert, in his order, increased so much that they raised him in 1254 to the dignity of the Provincial of the Dominicans, in Germany. He fixed his residence at Cologne, a city which then offered more than most others, resources for a studious man, and to a man of learning who had a taste and talent for teaching. He preserved a marked predilection for Cologne during the whole course of his long and laborious life. Neither the good graces of the pope, Alexander IV., who called him to Rome, and gave him the office of master of the sacred palace; nor his nomination in 1260, to the bishopric of Ratisbonne, that he filled only three years, could keep him away from it for a long time. It was probably at Cologne that he made his automaton, gifted with the faculties of movement and speech, that St. Thomas Aquinas, his disciple, on seeing it, broke with the blow of a stick, with the idea that it was a device of the devil. It was also at Cologne that Albert gave to the king of the Romans, William, Count of Holland, that famous banquet, in a garden of his cloister, where, in the dead of winter, the verdure of Spring showed itself all at once, and disappeared after the repast; all extraordinary things to have occurred in an age of ignorance such as that in which he lived. Finally, the taste he displayed for experiments, and for what he called, himself, magical performances, and above all, that variety of knowledge which raised him so high above all his contemporaries, all more than suffice to explain the origin of the absurd narratives of which we have spoken, and the title of magician which was given him. After having paid a tribute to his century, by preaching, by order of the sovereign pontiff, the crusade in Germany and Bohemia, and having assisted at the general council held at Lyons in 1274, he returned to his retreat at Cologne, where he died in 1280, aged eighty-seven years, and leaving more writings than any philosopher had ever composed before him. A Dominican, Peter Jaumi, collected a great number of them, and published them in 1651 at Lyons; no catalogue of them exists. The most extensive mention of them is found in *Scriptores ordinis predicatorum* of Quetif and Echard, which occupies twelve pages in folio. Many writings which are falsely attributed to him, or which are the works of his numerous disciples, are confounded with his writings, and have without doubt contributed to swell this enormous catalogue. But in deducting all which is pseudonymous or doubtful, there still remains enough to entitle Albert to be considered the most fertile writer that ever existed. In the greater part of his works he only commented on Aristotle, and to compile the writings of the Arabians and Rabbins; but he mingled with his extracts from those writings very subtle discussions and remarks frequently most judicious. He has treated of all parts of philosophy, and though he had no system that was his own, and which differed essentially from that of Aristotle, a very complete doctrine can be derived from the mass of his writings.

"The letters of Albert the Great embrace the entire circle of the religious and philosophical sciences. They were a great help to St. Thomas Aquinas, to Ambrosius Senensis, to Thomas Chantepre, and to other eminent theologians, whose names mark the apogee of Catholic philosophy in the Middle Ages. M. Leroux, in his remarkable work on Scholasticism, resumes thus the opinions of Albert the Great, on some of the high questions that it is the mission of philosophy and religion to solve. According to Albert, the First Cause ruled all beings created by it. All that which is in nature is organized. The law of causality governs all phenomena. Essence is distinct from existence. Existence communicates itself—not so essence. Essence is in God. He invested his creatures with it, but incorporated it in none of them. Differences between individual creatures are only accidental. If the rays of the divine light do not shine for all with a new splendor, the same principle animates and fertilizes them. From whence it follows that the individual is temporary—that is to say, as William of Auvergne has remarked, in the other life all the elect will have a single voice in praising God; from which it still further follows that, in this life even, all subjective and objective phenomena are determined by a supreme impulsion which does not comport with liberty. [This paragraph is a foot note.]

"Those who wish to know the whole of his metaphysical doctrines and his most remarkable ideas in detail, may be able to consult I. Brucker, Hist. Crit. Philos.; Bayle, Art. Albert; Buhle's *Lehrbuch der Gesch der Philosophie*, and above all, the works of the late M. Tiedeman, who was the first to give a luminous and complete analysis of Albert, in his *History of Speculative Philosophy*, in Germany. This scholastic knew among the ancients only Aristotle, Denys the Areopagite, Hermes Trismegistus, according to some Latin translations; some interpreters of Aristotle, such as Themistius and Proclus; and Cicero and Apuleius. He was much better versed in Arabian and Rabbinical literature. In theology Pierre Lombard was his guide and model. His ambition was to reconcile the nominalists with the realists by means of a syncretism of his invention, but he

only caused, as usually happens, the multiplication of contradictions and difficulties, and dissatisfied both parties."

[Such is the account given of this extraordinary man, who has been so greatly misrepresented and misunderstood by those who have written regarding him and his works. He was not the superstitious slave of delusion; that they supposed him to have been; nor was he the ignorant votary of what is called astrology. He, as a returning spirit, plainly tells us that he was a Spiritualist and a medium, and communed with spirits as Spiritualists do at this time; and that he only professed a belief in the science of astrology to conceal that fact from the Catholic priesthood, who would have burned him as a heretic had they really known what he was doing. While he professed to have faith in astrology, he tells us it was merely to conceal the fact that he was a Spiritualist and held communion with spirits. He tells us that he used astrology in an allegorical and metaphysical sense, to teach that which he knew to be truth, but which he did not dare to teach openly. No doubt this spirit speaks a great truth when he says that the astrologers from the 10th to the 15th century kept science alive. We have not the opportunity to get into the real meaning of the teachings of Albertus Magnus, but we have no doubt he went as far as he dared to go, in stating what he knew in relation to the astrological character of the mythical Jesus. It would seem that as late as the latter part of the 13th century, Albertus Magnus attempted to organize a Spiritual movement, in which he was unsuccessful, only because of the bitter hostility of the Roman Catholic priesthood to any Spiritual movement whatever. How pathetic is the statement of this spirit, that nothing can equal the misery of the man who, knowing that which is true, does not dare to disclose it to a contemporary. Albertus Magnus, through the lips of an organism, the mind of which had no cognizance of his existence, thus vindicates his mortal labor against the misunderstanding which ignorance has sought to fasten upon his memory. Truly may it be said that the secrets of the past are being brought to the light of day through Modern Spiritualism.—Ed.]

MOHAMED AKBAR,

(A Mogul Emperor of India).

SARU:—In this life I was a follower of Mahomet. The question here arises: What has Mohammedanism done for you? After considerably over two centuries in spirit life, I have not found the paradise of the believers; but I have to a certain extent found the hell of the damned. Not through bad actions, however, because I tried to live a virtuous life. Then what has imprisoned you in hell? you may ask. I answer; Religious bigotry and fanaticism. Beware of it, no matter in what ism it presents itself. Mahomet in spirit is a wretched man. Billions of his followers ask him for that happiness which he promised them, and which he is just as unable to give to them as one of yourselves here to-night. I come here to free myself from the infernal coils of the snake, superstition; and from to-night henceforth, I shall make it my duty to sow seeds of infidelity in the minds of the faithful believers in any form of religious foolishness. These priests tell you: "Only believe and you will be saved." I say to you: Only think and be saved. No thinker can be damned. You will excuse me if my hot blood boils when I think of these things. I was always earnest in everything I undertook; and as I wielded my bright scimitar well when here, I will now go forth to wield the scimitar of truth, and try to pave the way to progressive ideas. I died in the year of the Hegira, 1004, or A. D. 1614. My name was Mohammed Akbar of Agra, India.

[We take the following account of Mohammed Akbar from Thomas's Dictionary of Biography.]

"Mohammed Akbar or Akber, (usually pronounced by the Hindoos *akber*, written also Akbar, Akbar and Ekber, surnamed Jabeled-Deen, (or Diah-ed-Din, the 'glory of the faith'), the greatest and best of all the Mogul emperors, was born at Amerkote, in the Valley of the Indus, the 14th of October 1542. He appears to have been like Alfred the Great, one of those thoroughly accomplished sovereigns of whom history presents us with so few examples. His father, Humayoon, had been driven from his capital by the rebellious subjects; so that Akbar was born in exile. The young prince grew up among privations and dangers. He early distinguished himself by his courage and magnanimity. The victory which restored Humayoon to the throne of his father, after his long banishment, was due in a great measure to the heroic example of young Akbar, then only about fourteen years of age. But, although he displayed on various occasions the most splendid abilities as a general, his military achievements form the least part of the glory of his reign. He was not only a great and able commander, but a far-seeing statesman and a humane, magnanimous and enlightened ruler. He treated all his subjects, whether Mohammedans, Hindoos, Jews, or Christians, with strict and impartial justice, so that he received and deserved the title of 'Jugat Gooroo,' the 'protector or guardian of mankind,' and he furnishes perhaps the only example in which an Oriental sovereign has really merited such an appellation. If he had any fault as a ruler, it was perhaps too great a lenity towards his enemies. It is related that in the early part of his reign, when he had not yet completed his sixteenth year, he had de-

feated and taken prisoner a brave but most troublesome leader of a rebellious faction. The captive, covered with wounds, was brought into the presence of the young emperor. Akbar's vizier, who also held the office of tutor or governor, exhorted him to take away with his own hands the life of his dangerous foe. But, though on the field of battle he had no superior, he had not the nerve to kill in cold blood a defenceless captive. He drew his sword, but, scarcely touching with it his victim, he burst into tears. The vizier regarded the young prince with a look of stern disapprobation, and then with his own sabre struck off the head of his prisoner.

"Akbar earnestly sought to lighten as far as practicable the taxes and imposts of his subjects. With a view to regulate the imposts according to a just scale, he caused to be taken a complete survey or census of his whole empire, with minute statistical details in regard to the extent or area of the different provinces and their various productions. The book treating of these particulars, called *Ayeen Akberi*, (Institutes of Akbar), enjoys a great celebrity, and is probably without a parallel in Oriental history. Among his other regulations, Akbar established throughout his vast dominions posts (called by the Hindoos *Dak Chowker*), to convey either ordinary letters or the expresses of the government. According to Ferishtah, he never during his reign had less than five thousand elephants, (probably the greatest number ever possessed by any Indian sovereign); he had also twelve thousand stable horses, and nearly one thousand hunting leopards. Akbar died in 1605, after a reign of fifty-one years, during which he had enlarged his dominions by the conquest of Bengal and the greater part of the Dekkan. With him died, it would seem, all the magnanimity which had hitherto distinguished the race of Baber. He was succeeded by his son Selim, better known by the proud title of Jehangier, or 'The conqueror of the World.'

[Such was the prince whose spirit returned to confess that his faith in Mohammedanism and his bigotry and fanaticism had been a curse to him; and to testify that Mahomet is a wretched spirit, and unable to do ought to help those spirits whose faith in him as the true prophet of Ali had led to their spiritual undoing. Through all those long years this spirit had chafed to escape from the infernal coils of religious bigotry which had been wound about him in the tender years of his youth. At length, through a humble medium, Alfred James, he found his mental and moral freedom; and has now returned to spirit life to strike from the minds of his fellow Mohammedans the bonds that have held them in spirit slavery. And so the work goes on. Oh! what a privilege it is to be able to help these earnest and powerful spirits to execute their grand work of spirit emancipation. Friends, will you not aid them also, by doing what you can to spread their testimony before those who will shortly add to the spirit myriads who people space. Do what you can to send them forth as free, not as enslaved spirits.—Ed.]

JOHN BLACKADDER,

(A Scotch Covenantor Preacher).

GOOD EVENING:—No one could have preached "Jesus Christ and Him crucified" with more earnestness than myself. I was an enthusiast and preached under every difficulty—flying from town to town—hunted like a wild beast. Few endured more than myself in the cause of Christ, and after all my efforts I was rewarded by dying in prison. I will now say, as a spirit, that Jesus did not work any miracles in my behalf. Poor and old, after over forty years in the service of my Divine Master, I had no prison doors unlocked for me. But why dwell on a wasted mortal life? I will tell what I know as a spirit. Dying under the impression that I was to receive a martyr's crown of glory, upon reaching the spirit life I found nothing among all those divines who had preceded me to spirit life, but the injunction, "Wait and you will see the salvation of the Lord." I waited fifty years—a hundred years—a hundred and fifty years—yet no Lord appeared. Sadly reflecting on these things in spirit life, one day a youth who had died young, spoke to me. He saw my despair, and awoke me with this salutation: "Awake, man, the kingdom of heaven is within you." That made me think, and as soon as I began to think, oh! what a flood of light rushed in upon me. I became free from that old Scotch Covenantor's sphere and I am now happy, learning philosophy. New truths, new ideas are dawning upon me every day, and blessed indeed is the spirit life when you understand it rightly; but deep, dark and terrible the despair of those who hope to gain happiness through another's merits. If this communication of mine only makes one thinker—one inquirer after truth—I am amply rewarded for this night's effort. I died in 1685, in prison at Bass, in Scotland. I was a great preacher amongst the Scotch Covenantors. My name was John Blackadder.

[We have been able to find no biographical mention of John Blackadder, but as he mentioned the fact that he died in prison at Bass, Scotland, we find the following account of that place in the *Encyclopaedia Britannica*.—Ed.]

"Bass Rock, an islet of greenstone and trap tuffa, about a mile in circumference on the coast of East Lothian, Scotland, near the entrance of the Frith of Forth, in 56 degrees and 4 minutes N. latitude, and 2 degrees and 37 minutes W. longitude. Purchased from the Lauder family by

osophy are to supplant the credal superstitions as fast as the latter are broken up."

We cannot well see how the *Banner of Light* could more glaringly misrepresent the views of the great bulk of those people who call themselves Spiritualists. It is not pretended, so far as we are aware, that there is such a sect, or faction, or party, or school of people known as Spiritualists, as contradistinguished from any other sect, or faction, or party, or school of people; nor are we aware that any portion of those who call themselves Spiritualists desire to see Spiritualism as a sect, faction, party, or school, supercede and supplant any other sect, faction, party, or school. Nothing could be more unfortunate than that the Spiritual movement should be permitted to become a rival, in the scramble for popular favor, of the dying sects, factions, parties and schools that have, in all the past, served no other purpose than to block the wheels of the car of human progress. We, therefore, cannot but think that the *Banner* wholly misstates the position of Spiritualists generally, when it says: "The theory and doctrine of Spiritualists has been from the first, that their faith and philosophy are to supplant the credal superstitions," etc. We have been a close observer of the various views entertained by Spiritualists as to the purposes and uses of spiritual knowledge and information, but we have never heard one talk about the doctrine and faith of Spiritualism. When Spiritualism narrows itself to the confines of faith and doctrine, of any restricted limitations; it will sink back into the sectarian darkness from which it is, as we think, justly claimed to have emerged. Spiritualism has one distinctive feature which distinguishes it from all religious sects, all political factions, all combinations of a partisan character, and from all schools of philosophy or science, that have, in the past, contended for ascendancy in the mental, moral and physical control of human affairs. If we understand the mission and scope of Spiritualism, it admits of no doctrinal limitations, and rests solely on knowledge and experience, to the exclusion of faith. Modern Spiritualism, therefore, comes not to supercede or supplant other faiths and doctrines by a new doctrine or faith, but to put an end to all doctrines and all faiths, which ever have been the hindrances of human progress, and which will continue to be so, until truth, knowledge and wise experience shall be the only guides that lead the thoughts and actions of mankind. This being the true mission of Spiritualism, a difference of views and efforts among those who recognize this sweeping tendency of spirit teaching, and the beneficent effects of perfect freedom from all doctrinal or credal restraints, is a necessity that no true friend of human progress should regret or seek to avoid. What the *Banner of Light* calls harmony is as impossible in Spiritualism as it is undesirable. In China, Japan, Hindostan, Thibet, Persia, Turkey, and throughout Christendom, wherever the Catholic Church prevails, there is harmony in faith and doctrines, such as the *Banner* would have in Spiritualism. Look at those mighty and ancient Asiatic nations and the Catholic nations of the world, and what do we see? Look at Italy, look at Spain, look at Austria, look at Ireland, look at Mexico, and look at the South American nations, where harmony of faith and doctrines prevails, and what do we see? Stagnation, and worse than death, a lingering national existence that has hardly a ray of hope to light the darkness of impending oblivion. On the other hand, look at Germany, at France, at England, and at all our mighty nations, and what do we see? Just in proportion as general toleration and inharmonious views in religion, in education and politics, and the liberty to think, to investigate, to speak and to write prevails, we see the march of progress, the smile of prosperity, and the enjoyment of rational happiness. If human experience has any value as a guide to the attainment of true wisdom and happiness, then what the *Banner* calls harmony is neither needed nor to be desired in Spiritualism. If men differ in their views as to what is right and proper, or as to what is wrong and improper, in any department of human interests, why should they not freely express their respective views on all questions, each being the judge of what it is proper for him or her to think, say or do? Where all are left free, and encouraged to do this, that which is truest and best will have a chance to come uppermost, and in no other way can it have that chance. Are we not, as a nation, differing widely in matters of religion, of politics, of education, of ethics, of philosophy? And yet, by common consent, no one—not even the Roman Catholic clergy—dares to agitate for national harmony on any of those points. Why? Because the experience of the American people has demonstrated that human happiness, human prosperity, and human usefulness, depends upon the fullest and freest toleration of differences of views on all matters which concern man as an individual or mankind as a race. Why should men and women hypocritically pretend to agree about matters concerning which they differ? We insist that morality forbids it. And hence we will insist upon the widest latitude of opinion and action, always trusting to the common sense and natural intuitions of the general understanding, for that wisdom that will in the end bring the best results. That trust which many place in a personal God for the attainment of ultimate human perfection, we place in humanity itself; and hence we demand the removal of restraints and

hindrances to the fullest play and exercise of all the natural faculties of man.

We have not seen the "tendencies to separation and even to discord" of which the *Banner* speaks. There has been nothing in Spiritualism to separate or to produce discord. It is not a thing that admits of separation, nor about which discord is possible. Spiritualism represents the views of no spirit and no class of spirits; it represents no religion, and no system of teaching; it represents no dogmas, doctrines, creeds nor faiths; it is nothing more nor less than intercourse between spirits and mortals, and is no more capable of separation than intercourse between mortals themselves. We can, therefore, understand the *Banner* in no other way, than that it desires to obstruct spirit intercourse with mortals, until its friends shall become adherents of some one common doctrine and faith. As that time will never come, we infer that the *Banner*, is willing that the cause of Spiritualism shall advance no further, but fossilize in its present state, to mark to future generations the evanescent existence of the most hope-inspiring creation that ever dawned upon the anxious gaze of an enslaved and suffering race.

The *Banner* seems to have caught the infection that has palsied the spiritual movement in all parts of the country, to wit: the desire for the establishment of doctrines and faiths that spirit intercourse was instituted to do away with forever. Spiritualism does not in any sense depend upon the acceptance or rejection of any person or class of persons, nor is it desirable it should. It would be impotent to perform its mission if it did. We frequently send forth our grateful acknowledgements to the present spirit workers for the beneficent foresight with which they avoided the errors of all previous efforts from the spirit side of life, to point earth's inhabitants on the right road to eternal happiness. Sad; sad; will be the day, should mortals by their perverseness succeed in postponing the hour of their final success.

Says the *Banner*,

"There should be more unity and harmony of spirit than ever among Spiritualists. At least the early feeling of love and fraternity should rule. The last thing they should consent to in such a crisis is, to follow the fashions of the credalists themselves; to dispute and wrangle with one another; to struggle for power and authority; to seek to gain advantages when the necessity is for mutual concession and sacrifices."

And this is the Jesuitical policy of the *Banner of Light*. The time was when we heard a sound very much like that from the Bundyite organ in Chicago. Who is struggling for "power and authority?" Who is seeking to gain advantages of any kind? The *Banner* has not stated, and therefore we may justly infer that such has been its policy. But what "mutual concessions and sacrifices" does the *Banner* regard as a necessity? We know of none, and therefore will concede nothing and sacrifice nothing. If we thought it was a necessity to concede or sacrifice anything that is right or true, in order to be a true and consistent Spiritualist, we would be anything but a Spiritualist. It is because Spiritualism necessitates no concession and no sacrifice of anything that is just, right or true that we are a Spiritualist and nothing else. Will the *Banner* tell us what it is that necessity requires of it in the way of "concession and sacrifice" in order that it shall fulfil its duty to Spiritualism? Had it told us, it would then have been found that that necessity arose from the personal and pecuniary interests of its proprietors, and not from the interests of Spiritualism.

Again the *Banner* says:

"Jealousies, bickerings, strife for precedence, a disposition to furnish fresh fuel for slumbering animosities, these are taking the place of early love and faith (bah!) and steadily eating out the life of a cause which angels themselves cannot advance without the willing co-operation of mortals."

What a beautiful personification of the Uriah Heap genus is the editor of the *Banner*. Oh! how the hypocrite loves those at whom his vile insinuations are aimed. This canting hypocrisy is simply disgusting to sincere and truth-loving persons, and deceives no one possessed of a grain of common sense. We are amazed that the prematurely old editor of the *Banner* should show such signs of senility as to suppose such whining cant as that would pass for a love of truth or decency. It is painful for us to have to tear the mask from this editorial dissembler, but duty requires it and we obey. But what does the *Banner* mean? when it says:

"Let us pause amidst the din which disaffected ones seem eager to precipitate, and seriously consider that the whole of the glorious work of Spiritualism will surely come to an end if the invisibles be repelled."

You miserable dotard, who is repelling the invisibles? Not we surely, for we are having to defend the mediums through whom alone the invisibles can come and manifest themselves, against those who are in full sympathy with the editor of the *Banner*, and even against the slanders of that paper itself. In another column we have been compelled to do this in this number of our paper as the reader will see. For the sake of common decency let us have a little less cant and hypocrisy, and a good deal more of actions that show that you have some sincere and unselfish interest in the cause of Spiritualism. But we have neither space nor disposition to give further notice to the discourteous and cowardly insinuations of Luther Colby, as to our being jealous of him, and ambitious to put him in the shade. We

would despise ourselves if we were capable of entertaining so preposterous an appreciation of the standing and influence of either Luther Colby or ourselves. Oh! no, Luther, we are not jealous of you, and it would be a poor ambition that would aspire to no higher or more advanced place than you seem content to take, in Spiritualism. It is well that "God tempers the wind to the shorn lamb," or you would realize what a sorry figure you are cutting in your role of Uriah Heap.

In closing, let us ask the *Banner* to whom it refers as the "disaffected ones"? Who are they and what are they disaffected about? If it will answer, we venture to say that it will be found that the disaffection to which it refers is the growing contempt among Spiritualists at the selfishness, supineness and unfaithfulness of the publishers of the *Banner of Light*, in their management of that paper. This worthlessness to the cause of Spiritualism would be to us a matter of utter indifference, if it were not that these greedy, mercenary, spiritual drones seek to cast reproach upon all who are busy and active workers in the spiritual hive, and who cry jealousy, ambition, disturbers of harmony, etc., at those who will not consent to imitate their laziness, selfishness, and greed, that would soon make an end of the spiritual swarm, for want of spiritual food. These drones are becoming the enemies of the spirit and mortal workers for Spiritualism, and their natures' not admitting of any further usefulness, they will do well to find a little less fault with those who are doing the work that they are doing all they can to neutralize. Do something and stop your fault-finding, or the fact that you are spiritual drones will become known of all men. The people are more and more demanding Spiritualism and the facts that make it of any use to humanity. Do your part in that direction and you will have little time and less occasion for general grumbling with the current of Spiritual events.

THE "BANNER OF LIGHT" BITTERLY ASSAILED AT ITS OWN DOOR.

Where is that harmony which the editor of the *Banner of Light* says is so necessary, to begin in the vicinity of Boston. We copy the following from the *R.-P. Journal* of last week.

"AN OMINOUS VOICE FROM THE OLD BAY STATE."
"An experienced Spiritualist and Director of the N. E. Camp-meeting Association speaks his Mind and Echoes the Growing Sentiment which a Boston Spiritualist Paper has Striven so Long and Unavailingly to Smother."

"To the Editor of the *R.-P. Journal*:
"I clip the enclosed statement from to-day's Boston Herald, which fully corroborates all that the Clyde Spiritualists (all honor to them) claimed. It will be now in order for Thomas R. Hazard to take a journey to New York to vindicate Crindle, and then write a two and a half column article for the *Banner of Light* describing her beauties as a genuine materializing medium. When will the *Banner* get sick of trying to sustain fully exposed frauds? Echo answers when? All honor, I say, to the *Religio-Philosophical Journal*, to the Clyde Spiritualists, and to the Brooklyn, N. Y., Spiritualists, for their efforts to expose this contemptible trickster. Let Spiritualists everywhere constitute themselves a committee of investigation, whenever and wherever materializing mediums give seances, and having done so, endorse the true and genuine, and denounce the false. Let their motto be 'The true forever, and the false never.' Let Spiritualists from upon all Spiritual (so called) papers who allow themselves to become the defenders of fraud. Let Spiritualists stand by their organs that have the courage and honesty to denounce frauds wherever found. When this is done, and certain Spiritualist papers find it does not pay to champion fraud, they will cease doing so. When that time comes, Spiritualism will take its place where it belongs, and not till then. Let us hope that the day is not far distant."
"Yours, for the true and genuine."
"M. H. FLETCHER."

"Lowell, Mass."
The biped who wrote that is the father of J. Willie Fletcher, the popular medium and Spiritualistic lecturer, whose eloquent discourses have attracted the attention and commendation of the most cultivated people in this country and England, and who was so cruelly and vilely slandered by the editor on whom and the paper on which he lavishes such fulsome encomiums. He is the same M. H. Fletcher at whose house a most vile attempt was made to discredit Mrs. John H. Pickering as a medium, and who was made our bitter enemy because we would not allow him to misrepresent that true and faithful medium through the columns of MIND AND MATTER. We relish the enmity of such men, for in no other way can we be so well assured that we are in the right.

That this man should so bitterly assail the *Banner of Light* for publishing the letter of Mr. Hazard in favor of Mrs. Reynolds, shows to what lengths the vindictiveness and prejudices of a man will carry him. As M. H. Fletcher has had so little occasion to find fault with the *Banner's* worse than milk-and-water course towards Mrs. Reynolds and other assailed mediums, and as he is so lavish of his praise of the *Journal*, we have a right to infer that Fletcher is in this covert way making known his approbation of the vile treatment which his son, J. Willie Fletcher, and his son's wife, Mrs. Susie Willis Fletcher, received at the hands of Bundy and the *Journal*. Every word of what we have above italicized in Fletcher's letter is aimed at the *Banner of Light* by a man who claims especial importance in Spiritualism, because he is a director of the Lake Pleasant Campmeeting Association. If the *Banner* silently pockets such wholly gratuitous charges of dishonor at the hands of the enemy of truth and decency, the public will have a right to conclude

that it feels guilty of all that is charged against it. Bundy, by publishing that attack upon the *Banner*, makes it his own, and gives it to be understood that the Lake Pleasant Campmeeting management are heartily in accord with the *Journal* and adverse to the *Banner*. If that is so, so much the worse for those managers. The lines must be, and are being, very clearly drawn, and it is for the *Banner* to say on which side it proposes to stand.

What the Boston Herald article was that Fletcher made the basis of his letter, we are not informed, and may therefore infer that Bundy thought it worthless for the purpose it was intended to serve, to wit: as an excuse for Fletcher's letter, and for his malignant publication of it. The *Banner of Light* had better think less about seeking "harmony" than defending its good name and fame against the attacks of Pope Bundy, the head of Bundyism, in whose favor the *Banner* has gone as far as it dared to go, in its bad faith with true and faithful mediums.

A. E. NEWTON AND THE BROOKLYN CONSPIRACY.

At the Everett Hall Conference, Brooklyn, on the evening of February 11th, Mr. A. E. Newton, of the late *Two Worlds*, was called upon for some remarks about the assault upon Mrs. Reynolds, the previous evening at the residence of W. J. Beard. He is authoritatively reported to have said:

"While he was slow to condemn any person without the fullest knowledge of guilt, and believed it possible for susceptible mediums to be psychologically impelled to fraudulent acts by suspicious investigators, yet this case appears to admit of no such explanation. The masks and paraphernalia of deception must have been provided beforehand with deliberate intention to deceive. He understood that Mrs. Reynolds claimed, in this, as in a previous case of exposure in Ohio, to have been in an unconscious trance all the while, and therefore not responsible. He would not presume to say that this was not so; but if so, he would say, with the previous speaker, that the medium had no right to be in a condition to be the tool of spirit-tricksters, who trifle with the most sacred feelings of humanity. While in this condition, however genuine may be some of the phenomena in her presence, she is a detriment to the cause of truth, and should be frowned into retirement."

Is it any wonder that the spirit friends of Spiritualism, who seem to have become a resistless power in all matters relating to the cause of Spiritualism, upon the mundane plane as well as in spirit life, should have made an end of the *Two Worlds* in the short space of five months, in view of such conduct as its late publisher, Dr. Crowell, and its late editor, Mr. Newton, have been guilty of, towards Mrs. Reynolds, in both the Clyde and Brooklyn affairs. Without stating one fact that showed that Mrs. Reynolds did or could have taken the masks and other paraphernalia, which were for the first time seen in the possession of Mrs. Reynolds' male and female assailants, Mr. Newton says: "The masks and paraphernalia of deception must have been provided beforehand with a deliberate intention to deceive"; and attributes that preparation and deception to Mrs. Reynolds. That Mr. Newton so quickly condemned Mrs. Reynolds, shows that when it suits his purpose, or he can make a little cheap capital out of popular prejudice, he is not so "slow to condemn any person" as he publicly professed. Grant that those articles of deception were on hand, in Mr. Beard's house, at that time, we ask Mr. Newton to tell us or show us who put them there, who intended to use them to deceive, and who did they intend to deceive? Neither Beard nor any of his co-conspirators has shown that Mrs. Reynolds could possibly have concealed them about her person or the cabinet without detection, or that there was any appearance of her having tried to do so. Whether they were found in the cabinet at all, is a question about which there is not a particle of unimpeached or reliable evidence. If in the cabinet at all, it is infinitely more probable that the conspirators placed them there, for the purpose for which they made use of them, than that Mrs. Reynolds did, who could not have done it without some one of the twenty or more disinterested persons who were present, discovering that fact. That neither they, nor any of them, nor the conspirators, who have been at so much pains to make use of every possible circumstance to injure Mrs. Reynolds and deceive the public, have attempted to show how three bulky and stiff wire masks were taken by the medium into the cabinet, shows that that was a feat they were not equal to, untruthful as they showed themselves to be. The story invented by Mrs. Mills and Mrs. Hussey about the founces and the numerous pockets in Mrs. Reynolds' dress, was an after-thought, and without a particle of foundation, as they would have seen, if they wanted to tell the truth. It seems to be an inevitable fate with untruthful people, that when they commit falsehood they do it on so large a scale as to make their untruthfulness manifest. That was the case about those blue and white tucks and the thirty or more pockets in that dress. If Mr. Newton, without taking the trouble to inform himself as to what is true or false when a medium is assailed, and without such information he endorses the slanders circulated against mediums, he will have to incur the moral and personal responsibility which such injustice involves.

But let us suppose, that Mr. Beard and his associates in that outrage did not provide those masks beforehand, which supposition in the absence of positive facts to the contrary is most proper; then, what was there to prevent the spirit

production of the wire marks, illusion, etc., which were found in the cabinet? We know that articles not a whit less material, bulky and heavy, and even much more numerous, have been produced by spirits, under the most positive test conditions, as they are called, in the cabinet, under circumstances not at all dissimilar to those which surrounded Mrs. Reynolds. If Mr. Newton does not know that spirits can do such things, or denies that they have done such things, we will refer him to volumes of evidence of such facts, which have been occurring ever since Modern Spiritualism became a subject of investigation and observation, thirty-four years ago. We conclude therefore that Mr. Newton was not only hasty to condemn Mrs. Reynolds, but most unjustly and recklessly so. Mr. Newton has had some reputation for moderation and a conscientious desire to act justly and wisely; but his claims in that direction will not endure in the light of his injustice and his supple-kneed surrender to such conspiracies, as were carried out at Clyde and Brooklyn, to crush a defenceless and faithful medium.

When Mr. Newton says: "The medium had no right to be in a condition to be the tool of spirit-tricksters who trifle with the most sacred feelings of humanity," we are unable to decide whether Mr. N. is responsible for what he says, mentally, morally, or personally. What does he mean? Does he mean that Mrs. Reynolds had no right to sit in that circle for spirit entrancement? That is what his language implies. If she had not so sat we venture to say that Beard and his associates would have failed—utterly failed—in the infernal plot in which they engaged. It was impossible for Mrs. Reynolds to sit successfully for full form spirit materializations in the light except she submitted to perfect entrancement by her spirit guides, and this Mr. Newton ought to have known, if he did not, before he condemned Mrs. Reynolds for submitting to that condition in this instance. On the other hand, if Mr. Newton, concedes her right to sit for spirit entrancement at all, by what rule of law or propriety can an unconscious medium be held answerable for the acts of spirits who may control her unconscious organism? The position is simply absurd, and shows that Mr. Newton, has a great deal to learn before he is competent to judge any medium either intelligently or fairly.

But we must hasten to a close. In the next paragraph of the same report in the *Two Worlds*, Charles R. Miller, Esq., of the *Psychometric Circular*, is reported to have said:

"He had long held that mediumship was to be the basis of a new civilization, but it needed to be improved and perfected through experience; and he believed that this seemingly untoward occurrence was to be a help toward improvement. It was evident that fraud and simulations were practiced on the occasion referred to, but he proposed to utilize the occurrence, and to make it tell for good. He would at the proper time propose to investigate the affair and endeavor to get at its lesson."

This paragraph was manifestly intended to make it appear that Mr. Miller conceded that Mrs. Reynolds had committed fraud, and consciously simulated spirits; a most unjust representation of the views of Mr. Miller, who stated his position in his letter to us, published in last week's *MIND AND MATTER*, in answer to the misrepresentations of the *Banner of Light* on that subject. Mr. Miller made the motion afterward, that a committee of investigation should be appointed by the Conference, but this very proper motion was voted down, as a majority of those present feared the result of an honest and thorough investigation of all the facts. Consistently with that evasion of an honest and fair investigation, the same persons gave a vote of thanks to Mr. Beard for his action. That vote of thanks is about as creditable to those who voted for it as it is to Mr. Beard. We do not envy them their moral responsibility in this shameful affair.

PROF. J. W. TOOHEY IN NEW YORK.

At a recent conference at Harvard Rooms, New York; Prof. Toohey, of Boston, according to the *Two Worlds* report said:

"Some years had passed since he addressed a New York audience. It was a pleasure to meet again in conference with those he had known so long and well. He thought if spiritual conferences had been opened as the chairman had opened the conference to-day, they would not to-day be burdened by bogus materializations and other species of frauds which have brought discredit on Spiritualism. He had just returned from the West, and had spent five months in Chicago. Among the discussions that came up there was the exposure of Mrs. Crindle, in Clyde, Ohio. This morning he took up the New York *Sun*, and he felt a humiliation as he read that woman's doings in Brooklyn. He was determined to do all he could to root out all fraud, no matter where it was found or whom it touched." ["Them's" our sentiments exactly.] "He desired to admonish them to see to it that all frauds be brought to justice."

Those be brave words truly, Prof. Toohey, but pray tell us, if you can, what they have to do with that potent opening of the Conference by Mr. Partridge, which you so much commended, who is reported as follows:

"Mr. Charles Partridge, chairman, in opening the meeting, called to the attention of the audience the fact that this was a Spiritual Conference, and he wished the speakers to keep to the subject of Spiritualism. Last Sunday, there was a great diversity from it. If they wanted to talk upon other subjects he was in favor of setting another day for it. This was advertised as a Spiritual Conference, and he did not think they were justified in inviting people there to hear other subjects discussed. The subject for to-day was 'Spiritualists, their facts and fanaticism.'"

How anything Prof. Toohey said, bore on the stated question, the reader can see. Professor Toohey's one point was, that "he desired to admonish them [Those present, we presume.] to see to it that frauds be brought to justice." Mrs. Reynolds, after that admonishment of Professor Toohey, remained in New York for two weeks, giving frequent public seances without Professor Toohey or any of his admonished hearers daring to take one step in the direction of Prof. T.'s suggested legal action. The Clyde, Ohio, legal fiasco had settled that Prof. Toohey nonsense. On the other hand, such prominent and influential Spiritualists of New York city, as Mr. Kiddle, Judge Cross, Mr. Leonard, and others, not only attended her seances, but publicly attested the wonderful results obtained thereat, to the confusion and dismay of her assailants and accusers; and when literally worn out, and compelled by her spirit guides to return to her home in the far West, to rest and recover from the effects of her unprecedented mediumistic labors, those naughty New York Spiritualists did Mrs. Reynolds the justice to present, as some mark of their appreciation and esteem, for that noble, fearless and faithful woman and medium, a magnificent diamond set of jewelry worth several hundred dollars. It is a long lane that has no turn in it. On the other hand, it is a short lane that has so short a turn in it as that by which the Brooklyn and Clyde slanderers of Mrs. Reynolds were brought up in their attempt to lie her down. Poor Prof. Toohey, we pity him. The contempt with which New York Spiritualists sat down upon that admonition should make him a wiser if not a more just man.

TICEANA AND BUNDYISM. OR BUNDYISM AND TICEANA—WHICH?

We clip the following specimen of Ticeana-Bundyism from the *R. P. Journal* of February 18th. It speaks for itself. It is given with double-leaded emphasis:

"CRINDLE REYNOLDS AGAIN EXPOSED."
[Special Telegram.]

To the Editor of the *Religio-Philosophical Journal*:

"Mrs. Crindle-Reynolds exposed in the presence of some of her heretofore defenders. Curtains suddenly drawn apart revealed her in white undergarments holding up a mask, with drapery representing two spirits.

W. R. TICE."

Brooklyn, N. Y., Feb. 12th.

We leave the reader to imagine the inhuman malice with which W. R. Tice, sent that untruthful telegram, and the exstic malignity with which John C. Bundy hastened to send it forth to the few hundreds of readers of his paper, to prejudice them against a woman who, in honesty and womanly propriety is in no respect less than the peer of Mrs. Bundy or Mrs. Tice. Col. Bundy had learned too costly a lesson in the part he took in joining the Clyde slanderers of Mrs. Reynolds, to repeat his experience in that line, so he contents himself with letting Wm. R. Tice monopolize the disgrace of joining Mrs. Reynolds' Brooklyn defenders. He has in this instance shown more discretion than is his wont, and we have some hopes that he has resolved on changing his crooked course. We do not wonder at this for he must be heartily ashamed of Bundyism since the *Banner of Light* seems bent on rendering it ridiculous by its new found zeal to put Colonel Bundy in the back-ground and run the Bundy movement itself. The work of slandering Spiritual mediums is not an enviable one, as Col. B. has found, and as the *Banner of Light* will find before it goes far on the road of slander that it is following.

It is a marked change for the better, when Col. Bundy dares not utter a word in commendation of the Brooklyn slanderers of Mrs. Reynolds, but contents himself with copying Eugene Crowell's dying kick through the *Two Worlds* (published by us last week); a lying statement of the New York *Sun*, some two weeks old; and a characteristic manifestation of malevolence on the part of M. A. Fletcher, of Lowell, Mass., concerning the Clyde and Brooklyn conspiracies to injure Mrs. Reynolds. The *Banner* would have acted prudently, if it had taken the same course.

OUR DEFENCE OF THE LAKE PLEASANT CAMP-MEETING VISITORS.

In the dying number of *The Two Worlds* was a report of the proceedings of the Conference at the Harvard Rooms, New York City, on Sunday, February 12th, at which Dr. Joseph Beals, of Greenfield, Mass., President of the Lake Pleasant Camp-Meeting, is reported to have said:

"That he had hoped to step in without being called on to speak. He was too material for that. He wished that he could be satisfied of materialization, but that he had never seen anything yet that had fully satisfied him, though he had seen a good many seances of that class. They were too gross. At Lake Pleasant it takes a good deal of time to go around and smooth things over there, to keep the peace. I know that spirit-friends can return to us. I was converted to Spiritualism in a home circle, and I think that is the best way to hold seances."

We cannot but think that Dr. Beals, when he made those disconnected remarks, was at a loss for some excuse for his great ignorance about a matter so important as is the subject of spirit materialization to the cause with which he is officially identified. On no other theory can we account for the certainly exaggerated statement that it takes so much time "to smooth things over," and "to keep the peace" at the Lake Pleasant camp ground, that Dr. Beals could not find a little time to investigate the phenomena of spirit

materialization. We were at the Lake Pleasant Camp Meeting, last summer, for nine full days, and during all that time we saw no disposition on the part of a single person to disturb the peace and quiet of that lovely summer resort, although many thousands of persons were on the ground daily. We do not think it is right for Dr. Beals to make the visitors to Lake Pleasant the scape-goat for his indifference and ignorance in relation to spiritual phenomena. It is some consolation for Spiritualists who visit Lake Pleasant Camp Meeting, to know, or to have the assurance, that its President "knows that spirit-friends can return to us." He would have made them feel more comfortable if he had given them the assurance that he knew they did return to us. He was converted, he tells us, at a home circle, and that he thinks that is the best way to hold seances. Ye four hundred public mediums, who assembled at Lake Pleasant last summer, and who gave that camp meeting all the interest and value it had as a Spiritual gathering, how do you like President Beals' opinion that your spirit-appointed calling is less desirable as a promoter of spiritual truth and knowledge than some home circle where a Spiritual convert like himself is convinced that our spirit friends can return to us, but who has not been convinced that they do return to us? Dr. Beals, that is not Spiritualism. Any Hindoo, Chinese, Parsee, Arab, Turk, Egyptian, African, or Roman Catholic Christian knows more than that, and yet they would hardly pass muster at any Spiritual camp-meeting as Spiritualists. Doctor, wake up, and go to investigating for spiritual truth. You seem to have very limited knowledge of it, at present. It is mete that the President of so flourishing a Spiritual enterprise as that over which you preside should be more than a know-nothing or know-little in spiritual matters. If you have concluded not to inform yourself any further about a subject that you will never exhaust though you shall live longer than Methuselah, we would suggest that it is not well to encourage others to follow your very bad example.

Obituary.

Mrs. Nellie J. Kenyon passed to spirit life from her home in Woodstock, Vermont, on Friday, February 10th, M. S. 34; aged 46 years and 3 months.

Dear friends, brothers, and sisters, who enjoy the blessed light of truth throughout the world; it is with a sad heart and tearful eye that I pen these lines. Suddenly as the swift-lightning's stroke has the blow fallen, casting a deep shadow over the lives and hearts of thousands here in Vermont and elsewhere, causing bitter tears of anguish to chase each other alike down the furrowed cheek of age and the rosy cheek of childhood and youth; for to know our dear Nellie was to love her—so good, pure, loving, beautiful, grand and true!

It will take a pen more potent and eloquent than mine, to do justice to the memory of our risen sister, and I shall not try it in this short sketch, trusting that some one who has known her longer and more intimately, will undertake the sad task. But her memory will remain ever fresh and green in the stricken hearts that loved her so, and although we miss her so much on earth, we know that heaven has an angel more. One more cord is severed that bound us to earth; one more joy to look forward to—the time when we shall again clasp her hand—freed spirits on the beautiful spirit shore.

Mrs. Kenyon was one of the best trance mediums in the world. In private circles her tests were most satisfactory and convincing, making converts to Spiritualism by hundreds; and among the many good speakers in this State she deservedly stood at the head; and after the most powerful and eloquent lectures, she almost always gave tests from the rostrum. Sometimes I have heard her give twenty, almost all of them recognized by persons in the audience. Sympathetic and charitable, she possessed in an eminent degree all the qualifications essential to a powerful medium and perfect woman.

She was the loving and beloved wife of an honest farmer. No children have blessed the union; therefore, in her death Mr. Kenyon seems to have lost his all. Poor man! how our hearts go out in sympathy to him in his deep sorrow. Although not a medium, he has ever been in full sympathy with her work, and without him she could not have done the good she has.

Although living twenty miles from her home, I heard from her three times the evening of the funeral, through mediums in this neighborhood, begging us not to weep for her, she was so happy, and would never leave us.

Yours truly,
L. O. WEEKS.

Proctorsville, Vt., Feb. 19, M. S. 34.

"Oh! I know thou art gone to the home of thy rest,
And why should my soul be so sad?
I know thou art where the weary are blest,
And the mourner looks up and is glad."

"Oh! I never look up with a wish to the sky,
But a light like thy beauty is there;
And I hear a low murmur like thine in reply,
As I pour out my spirit in prayer."

"In thy far away home, wheresoe'er it may be,
I know thou hast visions of mine,
And my soul hath revealings of thine and of thee,
In many a token and sign."

"In the hush of the night, o'er the waste of the sea,
Or alone with the breeze on the hill—
I have ever a presence that whispers of thee,
And my spirit lies down and is still."

BESSIE BARRETT FOSTER passed to spirit life at 12 o'clock (noon) on Friday, February 24th, at the age of 63. Her funeral took place on Monday, the 27th, at her residence, 4218 Columbia avenue, West Philadelphia. Mrs. Katie B. Robinson, the well-known medium, of 2128 Brandywine street, spoke with great acceptance, and J. M. Roberts and others made brief remarks.

Mrs. Foster had been thirty years a medium, and had given up all social standing, all connection with her earthly relatives, even all material comfort, in living out the truth as revealed to her from spirit spheres. "The very centre of her being one living flame of pure affection," her organization so finely attuned to nature's harmonies, and love of things most beautiful, her sensitiveness to the discords of pain and poverty, and ex-

lie from the loved ones of her past, was keen to an extent of agony which coarser, harder natures cannot know. And yet, amid the slow racking torture of one of the most terrible diseases which afflict humanity, those who were privileged to visit her in her last hours, said they would hardly realize they were sitting round a death-bed, so gloriously did her spirit soar in triumph over all the ills of earth, and so joyfully did she anticipate reunion with the loved ones gone to spirit life before her. She often spoke of seeing them, and was often heard, by her attendant, talking calmly to them as we talk face to face with mortals.

She made all arrangements for her funeral and the final disposition of her body, as calmly as if preparing for a pleasant summer journey to her native mountains, which she longed to see once more. She desired the cremation of her body, both on account of the health of the living and the comfort of the departed spirit; but the Spiritualist friends who generously contributed to defray the last expenses, did not find it possible to gratify this wish, and she is doubtless satisfied with what was done. It is due her Christian friends and neighbors to say that they were very kind and helpful, and she often expressed gratitude which she wished conveyed to them. Many of them have been awakened to desire a further knowledge of what Spiritualism is, since it could bear so great a sufferer so triumphantly through death.

Mrs. Foster felt the most thorough and lively interest in the work of J. M. Roberts, through *MIND AND MATTER*. She often said she believed him to be the "bravest, truest man on earth." She knew by terrible experience what it is for mediums to battle with the spirit enemies of Truth. She often, while on her sick bed, prayed most fervently to spheres of Love and Wisdom for power to be given him to perfect the work he is so nobly carrying on in defence of mediumship and truth. Years before his work commenced, while she was a public medium in Boston, she prophesied of him and of his paper, *MIND AND MATTER*, whose motto she then said would be "Truth." She will doubtless be a valiant worker for it, from the spirit side of life. O. F. S.

A Good Joke.

We have received from our friend D. Hamilton Warren, of Marion, Iowa, a copy of the *Eclectic Medical Journal*, edited by Jno. M. Scudder, M. D., and published at Cincinnati, O., from which we copy under the above caption, the following interesting case of "small pox," taken from the *Illinois State Register*, which proves conclusively the necessity that exists for stringent legislation to protect the community from the malpractice of the numerous "quacks," (electric, magnetic and eclectic "doctors") who are increasing to such an alarming extent throughout the country; and placing the safety and well being of the helpless sick, altogether in the hands of the skilled and educated "regulars" who alone have any right to the knowledge which enables them to distinguish the difference between a desperate case of *confluent Croton oil* and the comparatively trivial and common place ailment known as small pox.

The *Illinois State Register* of June 22d, 1881, contains a report of a case of small-pox which is a good joke on scientific medicine, and especially on Dr. Rauch, the manipulator of the State Board of Health. Mistakes may occur in the best regulated families, as the grass-widow remarked when she had twins; but we hardly expect such a showing from the regulator of mistakes.

The story runs that one Todd, a somewhat notorious violator of law, was at last taken and confined for horse-stealing. "He obtained a continuance of his case from one term of court to another, but finally plead guilty at the last May term, and sentence was withheld in hopes that he might be induced to 'peach' on some of his pals, but it proved a vain hope, and his later conduct has shown that he gave it to be understood that he possessed valuable information, solely for the purpose of attempting that in which he has since been successful. Last Tuesday Todd complained of being ill, and in the absence of Dr. Palmer, the city physician, Dr. Jones was called, and prescribed for measles. On Thursday evening Dr. Palmer returned from Chicago, and thinking Todd's symptoms indicated small-pox, ordered him secluded from the other prisoners. On Saturday, Dr. J. H. Rauch, secretary of the State Board of Health, and Dr. J. Norman Dixon, happened to be at the jail the same time Dr. Palmer was visiting his patient, and they were by him invited to examine Todd.

"Dr. Dixon examined the patient and said, 'small-pox.' Dr. Rauch, who had been standing in the corner of the cell and evidently marshaling his ideas by sucking the head of his gold-headed cane, re-echoed in his sonorous voice, 'small-pox,' and the chorus 'small-pox' was then sung by the prisoners in their cells and the industrious citizens on the street. Fond mothers gathered their innocent brood under their wings and sent in great haste for their family physician to come and vaccinate the children. Sheriff Shoup removed his family to the country, and the red flag and the small-pox signs were conspicuously displayed at the jail. The physicians in charge and the Board of Health ordered Todd removed to the pest house, which was done, and he was then left in charge of the profoundly wise Dr. Stanley. Yesterday morning about three o'clock Dr. Stanley appeared at the jail and said that, feeling sleepy, he had taken a nap, and during that interval, Todd had escaped. Yesterday morning it was discovered that Mr. Button, who lives on South Ninth street, had had his horse stolen during the night, and the natural presumption is that it left the city under Mr. Todd's care. After Todd's disappearance, a small phial, which had evidently contained croton oil, was found in his cell and is believed was given him by one Alice Rutherford, 'his friend.' Croton oil, when applied to the body, produces a pustule, somewhat resembling those produced by small-pox, but we are astonished that one should have been misled, as there are so many other symptoms by which experienced physicians discover small-pox, and in addition to this, Todd's actions were very suspicious, he refused to leave his cell and did not seem to be very ill.

"Altogether, it is an unfortunate affair. Todd is a hard case and should have been sent to Joliet long ago. Justice is defeated and the doctors have brought themselves into ridicule. At last accounts no trace has been found of Todd."

Altogether, it was a good case, quite a remarkable case, and the thirteen hundred(?) quacks and ignoramuses who have been driven out of the State of Illinois could hardly have done better.

